THE LIBERATOR

"COMRADES, LET US ALL UNITE."

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"ANGELIC CHILDHOOD"

How This Christian Land Utilizes It.

Edward Howell Putnam in The Record-Herald.

Some years ago I heard the late Bishop Joyce preach a sermon in the First Methodist Church at Chattanooga, Tenn. The bishop possessed great personal magnetism, and his oratory, always impressive, was at times fervid, impetuous, electrifying. I had heard him preach before, have heard him since, but on this occasion he rose to a climax in a soul-stirring apostrophe to "childhood" that time has not, nor ever will, I hope, efface from my memory.

"Childhood!" he exclaimed; then paused, and leaning far over the pulpit, his right hand outstretched, and gazing over the heads of the congregation, he articulated slowly, in tones that vibrated with suppressed emotion:

"Angelic childhood!"

And the heart of every hearer throbbed a great "Amen."

On Aug. 16, 1905, Owen R. Lovejoy, secretary of the national child labor committee, speaking at the convention of the International Association of Factory Inspectors in Detroit, Mich., said among other things:

"But who will present the cause of the army of toiling children? Who will array the pale faces and crippled limbs and hollow chests and dwarfed intellects and moral fatigue of these little laborers to plead for them?"

Increase of Child Workers.

Not only Mr. Lovejoy but many others have been pleading the cause of the children for years past. But in spite of this, and notwithstanding the beautiful tributes of "angelic childhood" from many a pulpit, and, to quote from Mr. Lovejoy's speech, "despite the efforts to reduce the army of working children in America, during the period from 1880 to 1900, while the population of the country increased only 50 per cent, the number of boys from 10 to 15 years of age engaged in mechanical and manufacturing pursuits increased 100 per cent, while the number of girls between the same ages and in the same class of industries increased 150 per cent."

"Angelic childhood"—a beautiful sentiment.

Sentiment. Just that—sentiment.

The birds are singing in the rustling tree-tops, the lambs are skipping in green pastures—but the children of men, the young of human kind, are wearily treading the soul-killing lock-step of the factory.

"Angelic childhood!" Weep, angels, at the pitiful spectacle!

Worse Than the Heathen.

When we were little children our elders used to horrify us with tales of Hindu mothers who, as a religious rite, flung their offspring into the Ganges River. Mr. Lovejoy says: "The summaries of working people and of accidents, in the few states that give these totals, * * * will show the grewsome fact that the factory child is two and one-half or three times injured for every injury to an adult!"

What wicked creatures the Hindu mothers were! But then, what can be expected of a heathen?

True, the Hindu child suffered for a moment only, and then suffered no more forever.

We, who, thank God, are not as the heathen are, fling our children into the factory. There they do not die; at least, not so speedily—except occasionally, when some tired little boy stumbles into the whirling wheels, or some pallid little girl's hair gets caught in a swiftly running belt.

The civilized nations have put a stop to the sacrificing of Hindu children. What are they doing with their own? What, forsooth, ought a thrifty commercial people to do with its assets? Throw a child to the crocodiles! Why, bless you, here in America a 10-year-old girl (she will work cheaper than a boy) is an asset of incomparable value. She will spin more cotton than a man, and will work for a fraction of his wages.

Little Ones Do Men's Labor.

Listen further to Mr. Lovejoy. He admits frankly that the child will do a man's work for a child's pay. Here are his words as given in the newspaper reports:

"The men and women who come from the ranks of child labor into our almshouses and hospitals, together with those youths who, having passed the period of childhood and not yet having arrived at maturity, stand idle in the market because they will not compete, at the wages, with the labor of little children, and cannot compete with the more exacting labor of adults, and that larger standing army of workless men whose places in the factory have been taken by little hands that can tend the almost human machines, and yet command (mark, now, command) only a child's pay for a man's work," etc.

That is what the "civilized" nations are doing with their children!

We have in the United States a certain vast organization of men and women, the several groups passing under different specific names, or denominations, but all professing the same general moral purpose, which might, if it would, emancipate this rapidly growing army of tender little slaves. But as the enslavement of the defenseless children has gone forward under the eyes of that organization, it manifestly has its sanction. For a power that is able to prevent a crime and does not is, at least negatively, responsible for it.

Makes Plea For Victims.

To whom, then, shall these little slaves look for deliverance? O God! to whom shall they appeal? Will no one hearken? Is there no organization of men and women in all the civilized world that will espouse the cause of these defenseless little victims of human greed?

Only one generation ago our fathers waged a prolonged and enormously destructive war to free the men of another race from bondage. In behalf of the negro the press and the pulpit thundered, and millions offered their lives in ransom!

"But who today will present the cause of the army of toiling children"—the enslaved offspring of the heroes of 1860?

"Another bumper crop!" But the helpless little slaves toil on in the body-wrecking, soul-quenching lock step of the factory!

"The country is prosperous beyond anything the world has ever known!" But the unknowing little victims of commercial greed toil on in the body-wrecking, soul-quenching lock step of the factory!

"We are become a world power and have captured the markets of the world!" But "angelic childhood" languishes in the appalling treadmill of the factory!

"Our wealth is beyond the dreams of avarice!" But, O God in heaven! look in pity upon the little human creatures for whom we will not spare an unearned crust!

"Our schools are the pride of our splendid civilization!" But for whom are they? Not for the long lines of little slaves who tread the dreadful round under the overseer's lash.

Is there no one to hearken? Is there no organization of men and women in all the world that will answer the cry of these innocents?

FOR SAKHALIN PRISONERS.

The Japanese government has responded to the appeal made by Socialists and other sympathisers with Russian revolution, in this and other countries, and has announced its decision to set at liberty the Russian political prisoners found in the island of Sakhalin and to permit them to leave the country at will.

The American Society of Friends of Russian Freedom, which was active in bringing about this decision, has now undertaken the task of raising funds for the relief of the released prisoners' immediate necessities. In an address signed by William Dudley and Julia Ward Howe, its president and vice-president, the society says:

These prisoners had worn out their best years in serving long terms at hard labor previous to their deportation to that island. Their treatment in Sakhalin, according to the unanimous testimony of all impartial observers, stands as the worst indictment of Russian penal methods. They have all been deprived of their property rights, and, now that their freedom is in sight, they find themselves without any means of subsistence. Long years of imprisonment and ill treatment have unfitted them for physical labor, while ignorance of the language and custom of the Japanese bars them from commercial and professional employment in Japan. The American Society of Friends of Russian Freedom therefore appeals to all liberty-loving men and women in America for financial aid to enable the exiles to go where their abilities and education will render them useful members of the community. Contributions may be sent to the Rev. Dr. Alexander Kent, No. 26 T Street, Northwest, Washington, D. C., or Miss Alice Stone Blackwell, No. 3 Park Street, Boston, Mass.

GOD WANTED ANOTHER ANGEL.

McKinley memorial sercices were held by Dr. W. B. Leach in the Fulton Street Methodist Epispcopal church last Sunday. In closing, Mr. Leach said:

"God wanted a man, so he chose Moses. Again to free our land from shackles galling he chose Lincoln. To show forth to the world the greatness of office linked with humility and patriotism he chose a McKinley. Here we live today a better people and nation because of his example."

Is there any wonder that people go to sleep in church, especially during the sermon? Such twaddle about God wanting angels, and to get them he has one of his children murder another one of his children so as to get that extra angel he wanted in some band in heaven! R-r-rot!!!

THE WOMEN QUESTION AGAIN.

Kewanee, Ill., Oct. 2.—The funeral of the victims of the tragedy in the Markham home Saturday, in which eight lives were taken by the mother's insane act, was held today. Only two coffins were used, one for Mrs. Markham and the other for the seven children she killed, whose charred bodies were taken from the ashes of the home.

Who can tell the amount of pent up woe the above brief telegram contains. Here was a young woman of 35 years who had given birth to seven children, the eldest one 11 years, the youngest four months old. There was no "race suicide" in that house. The father, we are informed, was a poor truck farmer in summer and did odd jobs in winter for an existance; the father, on learning of the awful deed, committed suicide on the spot! So the entire family of eight are gone. The first dispatches inform us that Mrs. Markham had become despondent over family cares and the loneliness of farm life.

How many more Mrs. Markhams are there in America today? This would make interesting statistics if it were possible to gather them. How many of those children would have been born, if the mother's desires had at all times been consulted and respected, is another very interesting question. We dare say not all the seven, for if they had all been welcome children, the mother's heart would never have become so unnatural as to have directed the hand against their lives.

Poor burden-bearing, poverty stricken, care worn, child-bearing, to excess, Mary Markham, you are gone! And you have taken your sorrows and your little ones with you into the Great Unknown, but you were a victim of our false society which makes it a crime to impart information that would have made your young life a mother's joy with a few healthy children to caress you, but, instead, you saw from day to day, a helpless burden of poverty and despair. Or maybe our care-worn sister was one of those who had been taught "Wives submit yourselves unto your husband and his desires at all times."

Let us rejoice that this species of woman is becoming scarcer every day, let us trust that she will soon become extinct, then we shall have fewer children, better bred children, and fewer slaves for our factory lords.

Wife Quits Home for "Business."

Here is a very different type of a woman from Mrs. Markham. Traveling salesman for a wholesale grocery house was a position more to the liking of Mrs. Kate Fitzgibbon Hamblin than that of acting as wife and mother, according to the bill for divorce filed yesterday by Eugene L. Hamblin, president of the Hamblin Printing Company, 302 Dearborn street. The complainant declares his wife left him and their two children, 7 and 5 years old, to enter the employment of Sprague, Warner & Co., saying she "would rather be a successful business woman than a good housekeeper." Mr. Hamblin says he even now is willing to take her back.

Probably Mrs. Hamblin never intended to sink her whole individuality when she married; finding it impossible not to do so and remain with her husband, she simply left him. Of course she has not deserted her children. What mother ever does? The children will be better raised and cared for with the mother and father separated, if they could not agree, than to be brought up amid an eternal jangle at home between the parents. We assume that Mrs. Hamblin is a very estimable woman from the fact that "Mr. Hamblin says he even now is willing to take her back."

The "new woman" has made her bow upon the stage of life's activities as an independent human being, and she feels her importance; she feels very different from her man-tagged sisters of passed generations, who imagined they couldn't move without man's assistance.

The sooner men learn to make companions and equals of their wives and not subordinates, the sooner the marriage relation will be one of harmony.

L. E. P.

Every Day Reflections

You have noticed that the piece of meat you have been getting for 25 cents lately is much smaller than formerly? Well, the Beef Trust thieves have been fined $25,000—of course the consumer, not the Trust will pay the fine.

SOCIALIST POLITICS IN GERMANY

At the congress of the Socialist party (vol. vi. pp. 392, 780) of Germany, in session at Jena on the 23d, the parliamentary leader of the party, Dr. Bebel, introduced a resolution to meet the alleged tendency of the other parties to cripple the Socialists by restricting the suffrage. His resolution, after declaring that inasmuch as all the political parties of Germany are seeking to hinder the growth of the Socialist movement by restricting or abolishing manhood suffrage and the secret ballot the Socialists are justified in using their utmost efforts to combat this attack on the nation's political rights, recommends the organizing of all workers for a general strike if necessary to protect those rights. Dr. Bebel made a strong speech, which was endorsed throughout by enthusiastic demonstrations of approval in support of his resolution, and it was adopted.

Is it possible that the Socialists of Germany, after forty years of, years of political agitation and their 3,000,000 votes behind them are not even able to hold the ground that they have gained politically, by political methods? But are compelled to advocate Industrial organization and the weapon to be used to save the working class is the general strike. Gee whize, "Dr." Bebel and the whole "bunch" may find themselves in the Anarchist camp if they go on traveling in that direction.

There were forty cases of death by suicide reported to the coroner during the month of September, and in a brief summary these words occur; usual motive, despondency; usual occupation, laborer. What a commentary on our Christian Civilization! Here in the midst of the best achievements of the combined efforts of mankind, here where abundant evidences of lavish plenty are seen on every hand, forty human beings in a single month extinguish the divine spark of life, rather than continue the struggle for mere existence.

THE ETHICS OF LAW.

LAWS TO BE JUST MUST HAVE POPULAR APPROVAL.

Where there has been established an absolute human authority, embodied in a single individual or, as occasional, in a few, there comes a theory that law has no other source than the will of this authority; acts are conceived as proper or improper according as they do or do not conform to its dictates. With progress toward a popular form of government this theory becomes modified to the extent that though the obligation to do this and refrain from that is held to arise from state enactment, yet the authority which gives this enactment its force is the public desire. Still, it is observable that along with a tacit implication that the concensus of individual interests afford the warrant for law there goes the overt assertion that this warrant is derived from the formulated will of the majority, no question, being raised whether this formulated will is or is not congruous with the consensus of individual interests. In this current theory there obviously survives the old idea that there is no other sanction for law than the command of embodied authority, though the authority is now a widely different one.

But this theory, much in favor with "philosophical politicians," is a transitional theory. The ultimate theory which it foreshadows, is that the source of legal obligation is the consensus of individual interests itself, and not the will of a majority determined by their opinion concerning it, which may or may not be right. Already, even in legal theory, especially as expounded by French jurists, natural law, or law of nature, is recognized as a source of formulated law; the admission being, thereby made that, primarily, certain individual claims, and, secondarily, the social welfare furthered by enforcing such claims, furnish a warrant for law anteceding political authority and its enactments. Already in the qualification of common law by equity, which avowedly proceeds upon the law of "honesty and reason and of nations," there is involved the presupposition that, as similarly constituted beings, men have certain rights in common, maintenance of which, while directly advantageoisly to them individually, indirectly benefits the community, and that thus the decisions of equity have a sanction independent alike of customary law and parliamentary votes. Already in respect of religious opinions there is practically conceded the right of the individual to disobey the law, even though it expresses the will of a majority. Whatever disapproval there may be of him as a lawbreaker is overridden by sympathy with his assertion of freedom of judgment. There is a tacit recognition of a warrant higher than that of state enactments, whether regal or popular in origin. These ideas and feelings are all significant of progress toward the view proper to the developed industrial state; that the justification for a law is that it enforces one or other of the conditions to harmonious social co-operation, and that it is unjustified (enacted by no matter how high an authority or how general an opinion) if it traverses these conditions.

(Continued on page 4.)

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A WEEKLY DEVOTED TO REVOLUTIONARY PROPAGANDA ALONG LINES OF ANARCHISTIC THOUGHT

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The Editor does not necessarily indorse all views expressed by contributors, but as the LIBERATOR is a free Forum we invite and welcome contributions upon all subjects pertaining to liberalism.

Personalities will be rigidly excluded; we are working for the good of humanity at large.

What is Property?

Since 1840 when Proudhon startled the world in his first "Memoir on Property" by the motto: "Property is robbery," volumes have been written for and against the right of property; but no writer has yet attempted to give to the world property a clear, definite meaning. What would we think of a chemist using the word acid, here to mean an acid, there an oxide, and further on an alkali? And it is the very thing we are all doing with the word property, notwithstanding the fact that a clear definition of that word was given more than 2,000 years ago.

According to the Roman jurists, property is the right of using and abusing of one's thing (jus uti et abutendi re sua), the right in the thing (jus in re) while possession is the only right of using [jus uti], the right to the thing [jus ad rem]. Possession is a natural right and property a legal one. The fact of using a thing is the natural right of possession to it, while the right of property has no foundation in nature and is only confered by statute law.

You hire a seat in a theatre, says Cicero, and use it, you are a possessor; you hire ten seats in a theatre and use only one, you are a landlord. In the first case you use a thing that will return to the public domain for somebody else to use when you will cease to use it; in the second case you abuse a thing you have no use for, either by forbidding them in need of it to use it, or by taking advantage that all the seats are hired to subhire yours for more than they are worth.

The modern jurists, not willing to call the thing by its real name, define property the right of free, absolute disposal. But if the words are changed the meaning is the same, for so long as the owner can dispose of the thing at will he has the right of use and abuse, of holding the thing unused until somebody will submit to his price and conditions.

The tenant is a possessor, he uses the land and buildings but cannot dispose of them; he is responsible for them, must keep them in order and return them in as good a state as they were, or without any other deterioration than the natural wear and tear. But is his rent a fair one, and is it paid to whom it is due? That is the question.

The farmer who cultivates his own land is a possessor. The law gives him the power of landlord; he may cease to use the land, and still dispose of it; but so long as he does not avail himself of that power, he is practically a possessor. He alone is a landlord who controls a land he does not work himself.

The mechanic who works his own capital is a possessor. The law gives him power of capitalist: he may let his capital or hire laborers to work it for him; but so long as he does not avail himself of this power, he is practically a possessor. He alone is a capitalist who controls a capital he does not work himself.

Let us never loose sight of the distinction between proprietor [landlord and capitalist], and possessor [user of land or capital], if we want to reason correctly.

A proprietor can dispose of his things in five ways.

1. He can hold for his own profit or pleasure things needed for production, as do the lords of England with their private pastures, hunting parks and pleasure grounds; and he will have the right and power to do so, so long as the law will give him the right of free disposal.

2. He can hold his things unused, as so much land is held in America, and as capitalists do when they stop production so as to force down wages through starvation, and to force up prices through scarcity; and he will have the right and power to do so, so long as the law will give him the right of proprietorship.

3. He can let this thing to a tenant for a part of the produce or a money rent, and so squeeze out from the tenant's labor all but what is necessary for a bare subsistence; and he will have the right and power to do so, so long as the right of property will be recognized.

4. He can invest his money in shares or bonds, and draw a share or dividend out of the profit fleeced from labor; and he will have the right and power to do so, so long as the right of properry will last.

5. He can hire laborers to work his things for his own profit, at starvation wages; and he will have the right and power to do so until the workers will take foreible possession of the Instrument of Labor and work it by themselves, and for themselves.

The issue joined now between the employers and unions is: have the employers the right to hire and discharge whom they please? The employers say yes, the unions say no. If we recognize the rights of property as above human rights, the employer's position is correct; if we deny the right of property and uphold possession, the unions are right. Do what they may, the producing class will have to discharge the employers or be discharged by them.

But how to discharge the the employers? If we keep in mind the distinction between property and possession, the answer is clear and easy:

Let the users pay no rent, and the landlords are discharged.

Let the unions inaugurate the general strike and the employers are discharged. Let the people come to understand that each one in a community has just as much right to the means of life as all the rest and a long step in the right direction has been taken.

F. R. A.

SQUIBS.

Wage labor is slave labor, free labor is the basis of a true civilization.

Don't fight the capitalist as a man, but capitalism as a system.

Deal with fundamentals not with derivatives, with causes, not with effects.

Do labor union men and women prefer wage slavery to economic freedom?

There can be no better labor than free labor.

Free labor is the only basis of a true civilization.

Labor unions perpetuate wage slavery.

Labor unions have done some good, they are labor's only friend and defense; in spite of the capitalist; in spite of all government they have made progress; they have made serious mistakes.

VOLENTERR.

What Is Anarchy?

III.

I was to inquire in this number whether "surrendering a part of our liberty," to presidents, congressmen, judges, and the rest of our divinely-appointed guardians, be necessary to prevent our losing the whole, by foreign gentlemen of the Bonaparte, Rhodes, and the Finley variety.

A short cut might indeed be made by pointing out that if nobody—really nobody, agreed to such surrender, there could be no danger. You never heard of a weak society's being enslaved by mere members of a stronger one. It is always the government of the stronger community which enslaves the people of the weaker; and we shall not easily see how, if neither had a government, such an operation would be practicable. Sometimes, indeed, even a very considerable country is enslaved by mere bands of piratical adventurers, like those which followed Cortez or Pizarro. But it would be quite a mistake to suppose such bands have no governments. The first opponent of Anarchism you talk with will tell you better than that. "Even a gang of robbers, or a schooner of pirates," he will say, "must have its officers and its laws. Hell itself is not without a king." It would hardly be hell if it were. The fallacy of such people's reasoning is covered up by the word "even." The truth is that robbers and pirates are just the people who need laws and governments most; who know that best, and who establish them soonest.

In Greece, the most ancient nation of intelligible record, there were, when Homer sang, no hereditary kings, but only chiefs commanding by personal qualities; no laws, but were popular notions of right and wrong; no courts, but only occasional settlements of fueds by arbiters agreed on. The first people of Greece among whom we find regular institutions, such as a standing army, a military tax, an hereditary distinction of nobles and commons, or periodical elections, are the Spartans, or rather the Ionians, of whom the Spartans were an offshoot. The Ionians were adventurers from Creto, where the germs of their customs are traceable, "the Normans of antiquity," whose piracies, according to tradition, should have become conquests about the time of Homer's death. The Fourth Book of the Iliad (not an early one) shows, by the conference of Jupiter and Juno, that conquest of Sparta, Argos, and Mycenal, was expected, though the latter did not take place for a long time. The first state to adopt a written code was the Epizephyrian Locri, founded according to its own tradition, by fugitive slaves who had seduced their master's wives and daughters while the masters were away at the Messenian War. The code, like that of Drasco somewhat later, was exceedingly conservative and severe.

Of them it is true that they must surrender part of their liberty — to steal others! However, it may be said, that is not very practical. Laws and governments exist. Let it be the government, not the people, who enslave a neighboring community as often as this is done; are not the people of the weaker community better able to resist for having a government of their own? Would they not be enslaved sooner and more easily if they had none?

Unfortunately this question can be answered by nothing but experience. Unfortunately, because experience, in a case of this kind, means history, and history means learning a special sort which not all readers may have, or may be able to communicate as intelligibly as the argument from history would require.

For such reasons ignorance, which people themselves ignorant of the topic associate with Anarchism, is really its most troublesome enemy—a fact well known in countries like Russia, where Anarchists of education have long been laboring to arouse an extremely ignorant peasantry. For this reason too, you may be very sure that all movements favorable to ignorance—as Comstock's crusade against sexual information; attacks on the common school system (defective though that is), which propose no more efficient instrument of popular instruction; abuse of the medical profession, education, and methods; attempts to substitute some revived dogmatism, as that of spiritualistic media, for positive observation and experiment—one and all represent exceedingly good company for Anarchists to avoid. Trace any of these movements back far enough, and you will find Popish priests egging it on, as Cardinal Manning did the anti-vivisection agitation in England, even though the fad represents immediately the most absurd heresies, as those of Dowie, Eddy, or Brother Jasper (of sun-do-move celebrity). The priests like Zionism, "Christian Science," Spiritualism, Jasparism, a great deal better than they do truth. And behind the priests is the organized body of European lay-patrons, aristocrats, landlords, kings, usurers, etc., who, naturally hate and fear Anarchism, even more than, were the conditions possible, they would truth without it.

But returning to the question whether history shows governments to be any protection against foreign conquests or spoliation, I will do my best by stating the important example of such conquest from the earliest time recorded in countries possessing philosophic history; as also the examples of its failure, and absence which either corresponds with—much or little government in the country attacked.

The attempt of Xerxes to conquer Greece was the most gigantic example of inequality in contending forces till the Boer war. The Persian kingdom had a government purely despotic, and at that time extremely vigorous, as proved by the ease with which it collected revenue; raised immense armies; performed such colossal engineering work as bridging the Danube, the Russian rivers, and the Hellespont, and cutting a canal through the isthmus of Athens; or covered the empire with fortresses, afterwards allowed to decay. The Greeks had almost no government. As a people they had none. Half their little states sided with Persia. The national defense devolved on Athens and Sparta; and the best work was done by Athens, a stormy democracy just sprung from a revolution.

Everyone knows Xerxes was easily beaten. The enslavement of Greece by Macedonia was the result of previous fusion into an united country under Sparta, and the division of interests which sprang naturally from concentrations of power. Sparta was enabled to bring this about at the expense of Athens, the traditional champion of Greek liberty, because Athens herself had become an unpopular imperial city. These events prepared the conquest of Macedonia and Greece by Rome.

Rome achieved her prodigious power by her liberal policy of alliances and naturalizations. In occupying Greece, for example, her first step was to restore the local independence of each city, which continued till the second century after Christ. So long as she pursued this policy she advanced towards hegemony over all her neighbors. Of the many nations whom she ill-treated and subdued not one had, like Greece at her best, a popular system, bordering on Anarchy. The Celts of Gaul and Spain came nearest to that standard. But their governments were mainly aristocratic. It is said that serfdom, the bane of the declining empire and the Middle Ages, was a native Celtic institution. This is certain, that in Gaul, as elsewhere, it was the dominant aristocratic party which favored Rome. That Rome, where she could not conciliate, very commonly sought to conquer, is unquestionable—and it was her destruction. The "necessity" of protecting an excessive frontier, of keeping down disaffected provinces, and overawing a multitude of slaves, is what changed her own government from a democracy to a despotism, which was no sooner effected than her decline began. In the reign of her first emperor her legions sustained from Herman that defeat which proclaimed the expansion of her domain at an end. The counter check came from the most anarchical of ancient countries—Germany. The advantages of liberty over tyranny in making warriors was so obvious that the Roman army forthwith began becoming German. The "barbarians" who administered the estate of the Roman empire, when, exhausted by the effect of internal tyranny, it could no longer pay them, were its own (German) soldiers. Their first acts were to emancipate most of the (chattel) slaves—serfdom continued until the fourteenth century, and increased until at least the tenth;—to abolish the Roman taxes; to arm the peasantry, as the emperors had not dared; and recognize to a considerable extent in practice what has since become commonplace, that world-dominion is an obsolete delusion, succeeded by balance among communities with similar institutions. The great conquests or violations of balance in more recent time were principally from outside this system. Spain was conquered by the Saracans; the Eastern (Roman) Empire, which had outlived the Western by the Turks—two Asiatic nations. Both conquests were of countries under monarchial governments. In both the invaders were encouraged by the government or rival factions. Both gradually expelled the intruders from the greater part of their soil, after they had themselves ceased to have any native government. What Paleopus and Roderick, emperor and king, should have prevented, was reversed by adventurers like Playo, the Cid, and Bozzaris; by Suliotes, Mainoles, Montenegmis, and other patriotic remnants, to whom established authority denied a national title.

The important conquests within the European aggregate—as that of England by the Normans—and the futile attempts at such conquests—as in Switzerland or Holland—will be found, on similarly full exposition, to teach similar lessons.

C. L. James.

Russian Consolation.

The Japanese are not fighting the Russian people, but the Russian bureaucracy, which has rejected the energy and the talent of the nation for a host of sycophants and time aerving courtiers. Our only consolation in this bitter hour is the consciousness that it is not the people but the government which has suffered defeat.—St. Petersburg Slovo.

Take Notice.

We are sorry to have to state to our subscribers who are sending in requests that their Subscriptions begin with No. 1, that our first issue is exhausted, consequently they can no longer begin with that number.

LIBERTY.

AN EVOLUTION.

The greatest slogan of the greatest minds of all ages that history records has been liberty.—Liberty of body, liberty of action, liberty of speech and liberty of thought.

Taking a retrospective glance at the progress of liberty one is compelled to acknowledge, it has not gained ground as fast as its many martyrs had anticipated.

When one considers the vast amount of energy, bloodshed and sacrifice expended on the sacred cause of liberty, we are forced to the conclusion that it has not "panned out" as expected; but on the other hand, we must not lose sight of the fact that it is simply a matter of evolution like all other human advancements, and has kept abreast of them to some extent, though it must be admitted it is rather behind the times in some respects.

Take for instance, liberty of thought and speech. As thought generally precedes speech, we will first analyze it and find that our thoughts are not free because of the fact that we have been taught to think in certain channels by statesmen, clergy and parents to such an extent that to think otherwise than desired by them is considered heratic. The brave soul who dares to think for him or herself is either tabooed or shunned by their fellow mortals until their thoughts have been proven by experience or custom to be correct.

To think a thing and speak about it are two different propositions. One may certainly think as they please, but fear of ridicule or censure causes many to hesitate about expressing their mind, while the art of expressing one's thoughts brings in many cases the gravest results—even death itself, as proven by the execution of our martyred brothers of the Haymarket, who were murdered, not because they threw a bomb and took human life, but because they dared to raise their voices in protest against encroachments on our liberties.

Another striking example of curtailment of liberty in thought and speech is the deplorable prejudice instilled into the young minds of members of our different religious sects, and sad to say, the most orthodox, iron clad and hide-bound of all is the Jewish denomination, who teach their young and old they are a distinct and separate people chosen by God to enjoy the fruits of the labor of the toilers of the earth. This is incontravertable and an open secret that is preached in the Temple and Synagogue that the Jewish people will yet rule and govern the entire world. Every living orthodox Jew firmly believes this, and it is hardly to be wondered at that so many anti-semitic movements are on foot throughout the world.

Such thoughts do not spring spontaneously in the mind of the young Jew, but is planted there and fostered by their conservative priestcraft, just the same as all anti-liberty ideas are engendered in the minds of members of different denominations.

Probably the most contemptibly abominable thing on top of the face of the earth today is the man or woman who believe they have all the liberty that is good for them. We find many such, and all we have to say about them is that we not only agree with them as individuals but go them one better by asserting they have too dammed much liberty, and should be either put behind bars (iron bars) or made hewers of wood and drawers of water for those who do appreciate true liberty.

As we evolve higher in our ideals of all that goes to make up the sum total of human happiness we must necessarily evolute towards real liberty, a liberty that will allow each and every one to think, speak and act natural and as they please, so long as their speech and actions do not injure their fellowman, for a true lover of liberty cannot infringe on the liberty of others. Consequently if his liberty is invaded he fights, which makes him the more considerate of the feelings of others.

As the matter stands now, we have but a very small amount of liberty. Many of us think we have plenty, and to such we say yes; but there are many who know we have not hardly one iota of liberty, and to such we say FIGHT FOR MORE. You could not die in a better cause.

REX.

OUR STATEMENT REGARDING FOX.

"As I understand there has been a split in your ranks, I don't see any article from Barnard, Fox or Morton. Please explain it to us."

It is with the greatest reluctance that we bring this matter of a "split" in the columns of THE LIBERATOR, but as we are receiving inquiries from all over the country about the "split" we feel compelled to lay aside our own reluctance and write a plain, frank truthful statement regarding the matter:

Last spring, when Morton was in this city, I made a proposition in one of his meetings that we try to publish a paper in this city. A few days later I had Fox and Morton call at my house about the matter. From this we called a meeting of comrades a few days later and started the movement for the paper. Several meetings were called and plans laid out, and a committee was appointed to draw up an appeal to comrades throughout the country, regarding the proposed paper, etc. I was one of that committee.

Things moved along pretty nicely for a time. As prearranged, we held a number of picnics to help raise money for THE LIBERATOR, which we intended to issue about Sept. 1st.

About the middle of August, Fox came to my house, and said he intended going to Home, Washington; that he didn't like this climate; that a man could go to Washington now and take up land and be a rich man in twenty years. I simply laughed at his getting rich.

Before Fox left my house, myself and another comrade being present, he began to discourage the idea of trying to have THE LIBERATOR come out in Chicago; he said there was so little response from the appeal we had made that it was no use going further in the matter, and the money then on hand had better be turned over to him to go to the Demonstrator. I disagreed with him, as did Comrade R. L. Feldman, who was present. A few days after this time, we, who were in favor of having the paper published in Chicago, called a meeting, and requested Fox to be present, which he did. At this meeting, which was well attended, all the comrades, except Fox and J. Lifshitz, favored getting THE LIBERATOR out. We requested Fox to turn the money over to us for this purpose, but this he refused to do and became very abusive, especially to me.

We then and there organized "The Liberator Publishing Group," and at the greatest sacrifice of money to some of us, we raised a second fund, and comrades, see the result in the appearance of THE LIBERATOR.

A meeting was called at Lifshitz's house and a signed letter sent out, from which we take a few extracts, the letter being too long to be published in full. They are as follows:

"The American Comrades interested in the publication of THE LIBERATOR in Chicago have abandoned the idea from lack of sufficient support. * * * * We concluded it would be useless to begin publication when we see no hope of being able to issue more than one or two numbers. When it became plain to us a paper could not be maintained here we learned the comrades at Home Colony, Washington were willing and anxious to co-operate with us in making the Demonstrator a first-class Anarchist paper. * * *

"In spite of all that can be said favorable to the proposition (to take our money to Washington, which we strenuously objected to. —L. E. P.) a few of our Jewish comrades and Lucy Parsons are unwilling to listen to the voice of reason and insist upon getting out a paper here, even if the first issue be the last one. They ignore entirely the pleadings of the American comrades that such action would be an injury rather than a benefit to the propaganda, and are demanding from us the money already collected. * * *

"We do not wish to see the money spent in a manner that in our opinion will do no good." (Signed.)

W. T. Barnard, S. F. Hammersmark, Frank Kreamer, J. Goldman, T. Carlin, T. Apple, J. Lifshitz, J. Fox.

Now of the "American" comrades who signed this remarkable document: Frank Kreamer and T. Apple were born in Germany, J. Lifshitz and J. Goldman were born in Russia, Jay Fox was born in Ireland, S. T. Hammersmark and T. Carlin were probably born in America. W. F. Barnard is an American.

But what great advantage is it to be an "American"? It will not be necessary to apply to the City Hall to become an "American." Just apply to Barnard's and Fox's committee.

Comrade "A. R." says he has not seen anything written by Barnard in THE LIBERATOR. No, Barnard and the "American comrades" have boycotted the paper. They don't even subscribe for it.

Of course THE LIBERATOR will live if the comrades wish it to and will assist it, but it requires about $50.00 per issue for the paper. The Liberator Publishing Group have had an awful hard struggle with the "American" committee on the one hand and poverty on the other. Nevertheless the prospects for the continued existance of the paper are encouraging.

Lucy E. Parsons.

The Economy of Nature

By VOLENTEER

A bitter siege of darkness
Where a heaven should begin,
Casts a dreary shadow o'er
The sensibilities of men.

Laws of human manufacture
Puts cruel stripes upon our back,
And our dooms day is the present
Just as sure as fact is fact.

The economy of nature parcels out
A home for each and every one.
If gives the earth to cultivate,
But—ownership to not any one.

It gives us hands that we may till
And seed that we can sow;
It gives us brain with which to think
And reason for to know;

It gives us strength to work
And eyes with which to think
A conscience to direct us right
And a desire for liberty;

It endows us all with power of will
Likewise with that of speach.
In spite of all these natural gifts
What does this lesson teach?

Human greed and human woe
From governmental fonntains flow
Freedom inherited at birth
Is crushed to death upon this earth

Nature does not cause famine
Nor does it levy rent
It never yet has caused hard times
Nor changed a rate per cent.

It gives to all its children
Without missing any one
Inheritance in earthly goods
Upon an equal plan.

Private property should not exist—
Labor's store house should the feeding pot—
A mutual common brotherhood
With labor as its certificate.

Then would justice equalize;
Then would laziness have found
Its false economy at nought
Prostrate with a fatal wound.

Ownership of land will cease
Upon the ruins of the state,
No mortgage then cripple men
If it were out of date.

Money then would have no use
And interest cease to be,
Rent be as forgotton love
And, proffit simple history

Nature never is to blame
For man's misuse of power
In crushing down his fellow man
For the almighty dollar

Such riches is the temple wealth
From the grainery of the poor,
Leaving labor an emasculated form
Begging at the rich man's door.

Scarcely one within a thousand
Lives an honest upright life,
Every human institution
Cuts justice like a whetted knife.

The bigest brute in all creation
Is the brute we term invasion
And modern civilization
Is humanity's damnation.

All of the gods are silent
While the play of crime goes on,
And man is left in a world of theft
To do the best he can.

No wonder that the churches
Are crowded with empty pews.
No wonder that the masses
Are discontented with the blues.

Shake the barnacles which bleed you
Or humbly hold your tongue
Enroll for liberty and freedom
While the battle yet is young.

We are factors in the struggle
We can not flee from our part
We must either serve a tyrant master
Or press the people to our hearth.

The Wonders of Science

Under this head will be contained short sketches on scientific subjects. We wish to interest the young people in the families of LIBERATOR's subscribers. The young are likely to tire of a paper which dwels to much upon the economic question only. Besides such short sketches may inspire young people to exertions that may prove interesting to themselves and their parents.

New Worlds Yet to Conquer

By Rear Admiral Sir W. F. L. Wharton, K. C. B., F. R. S.

There is a vast amount yet to be done for geography. Until we possess publications to which we can turn for full information on all geographical aspects of things on this globe of ours there is work to be done. But of exploration pure and simple little remains to be done.

A knowledge of the past history of our globe—fit study for human thought—can only be gained by study of the portion still under glacial conditions. What is there round the south pole—a continent or a group of large islands? What is going on there? What thickness does ice obtain? Have the regions always been glaciated; and if not, why not? Can we get any nearer the mystery of magnetism and its constant changes by study at or near the magnetic poles? All these and many other scientific questions can only be solved by general geographical research.

Capt. R. F. Scott's recent antarctic observations are not yet worked out, and in many cases for a complete appreciation of their bearing they must be compared and correlated with those of the other antarctic expeditions, but many highly suggestive points have already been revealed. Capt. Scott after his memorable struggle up the glacier through the mountains found an enormous plateau at an elevation of about 9,000 feet, nearly level, smooth and featureless, over which he travveled directly inland for over 200 miles, seeing no sign at his farthest point of any termination or alteration in character. So far as could be seen from other journeys, glacial discharge from this great ice sheet is small, and practically it appears to be dead. Its accretion by fresh snowfall is insignificant, while on all sides along the flanks of the coastal mountains there are signs of diminution in the mass of ice. Sir J. Ross mapped its position in 1841, and Capt. Scott finds that it has retreated on an average fifteen miles, varying much in different parts. Should this rate of retreat continue the whole of this ice mass, as far as Capt. Scott saw it, will have vanished in 1,000 years.

Capt. Scott traveled over nearly due south to a point 300 miles from its face, and then saw no sign of its end. It is bordered on its western side by a mountainous coast line, rising in places to 15,000 feet. He found the ice practically flat and wholly unfissured, except at the side where its northerly motion, found to be about 130 feet in the month, caused shearing and vast crevasses. All that is known of its eastern edge is that it is bordered, where it meets the sea, by land from 2,000 feet to 3,000 feet high, suspected by Ross and verified by Capt. Scott. This may be an island or more probably the eastern side of the great fiord or bay now filled by the barrier. Capt. Scott is of opinion that this great ice sheetis afloat throughout, and I entirely agree with this conclusion.

A point on which I see no comment is the difference in the appearance of the slopes of Mount Terror. Capt. Scott found the bare land showing over large areas, but during the two summers of Ross' visit it was wholly snowclad. This may be due to temporary causes, but all the information collected by the expedition points without doubt to steadily diminishing glaciation in recent times.

We have, therefore, this interesting fact, that both in arctic and antarctic regions, as indeed, all over the world, ice conditions are simultaneously ameliorating, and theories of alternate northern and southern maximum glaciations seem so far disproved. But this does not mean that climatic conditions in the antarctic are now less severe—probably the contrary.

It was my fortune to spend two long seasons in the straits of Meggellan, and I was daily more impressed by what I saw. There you have a mountainous ridge of no great height—few peaks rising more than 4,000 feet—opposed to the almost continuous westerly winds pouring in from the Pacific at a moderate temperature and charged with much moisture. The result is that, in the lattitude of Yorkshire, every mountain mass over 3,000 feet high is covered with eternal snow and sends glaciers down to the sea. I was convinced by what was going on under my eyes that it only required an upheavel of the land of 2,000 feet or so to cover the whole of Patagonia with ice. But then the climate would still not be severe. The temperature of the wind from the sea would be the same, and such part of it as blew along the channels and on the lower land would moderate the cold caused by the ice covered slopes. The shores of the whole of western southern Patagonia deeply indented with long and deep fiords, indicate, according to all received views of the origin of such formations, that the land was formerly higher, while signs of glaciation are everywhere present.

The other recent event in geographical exploration is the result of the expedition to Lhasa. The most important fact is the revelation of the fertility of a large part of southern Tibet. Much has been added to the topographical knowledge, but the route maps of secret Indian native surveyors already had given us a rough knowledge of the country on the road to Lhasa.

Of the ocean, which has been my own particular study, I have said but little. Eleven years ago the greatest depth known was 4,700 fathoms, or 28,000 feet. We have since found several places in the Pacific where the depth is nearly 5,170 fathoms, or 31,000 feet, or higher than Mount Everest, which has been lately definitely shown to be the culminating point of the Hymalayas. These deep parts of the ocean are invariably near land, and are apparently in the shape of troughs, and are probably due to the original crumpling of the earth's surface under slow contraction. The enormous area of the sea has a great effect upon climate, but not so much in the direct way formerly believed. Of the movements of the lower strata of water in the sea we were only begining to get a little light. It is a common idea that at the bottom of the sea all is still; but this is a mistake, even for the deepest parts, for the tidal influence reaches to the bottom and keeps every particle in motion, though such motion is quiet and slow. Near the shore, however, though still in deep water, the movement may be considerably increased. Cases have occurred in late years where submarine cables have broken several hundred fathoms deep, and when picked up for repair it has been found that the iron wire covering has been literally rubbed away as by a file. This can only be the result of an undercurrent along the bottom moving to and fro. Such a current might be caused by a submarine spring, for there is no doubt that much fresh water finds its way into the ocean in this fashion, but it is more probably generally the effect of acceleration of the tidal movement due to the rising slope of the continent.

THE PORTLAND, EXPOSITION.

One result of the exposition has been to stimulate historical investigation and controversy, and just now public attention is being attracted to the early explorations and settlement of Oregon and other parts of the Northwest. The first citizens of Portland were A. L. Lovejoy and F. W. Pettigrove, who located and built a log cabin on the original town cite of 640 acres in the winter of 1844-5. Lovejoy, a native of Massachusetts, wanted to call the embryo town Boston. Pettigrove, a native of Maine, wanted to call it Portland, and as they could not agree they flipped a coin. Pettigrove won, and Portland was adopted as the name of the settlement.

The origin of the word Oregon is clouded in mystery. It was first used by Captain Jonathan Carver in a book called "Three Years' Travels Through the Interior Parts of North America, for More than Five Thousand Miles, in the Years 1766-1768," which was published in London in 1778. It does not appear from the book that Carver came any farther west than Minnesota, where, he says, the Indians told him of a great river called "Oregon, or the River of the West," which rose near the sources of the Mississippi and flowed westward through the mountains to the Pacific Ocean. This is the only reference to the river in the book. Carver was a Connecticut yankee, who served as a soldier through the French and Indian war, and afterward, on his own hook, explored northern Michigan, Wisconsin and Minnesota. He returned to his home, wrote his book and endeavored to persuade the colonial authorities in New York and New England to pay the cost of its publication, or at least reimburse him for his expenses. Having failed on this side, he went to London to appeal to the government there. He managed to get his book printed, but obtained nothing more, and died destitute in London in 1780.

The name Oregon did not appear in print again until William Cullen Bryant published his poem "Thanatopsis," in 1817. He had evidently read Carver's book, and his sensitive ear was pleased with the poetic rhythm of the word "Oregon." Theodore Winthrop created the word "Tacoma" in his "Canoe and Saddle" in a similar manner. So far as anyone can ascertain, it was never written or spoken before the charming narrative of his western experience appeared in 1862.

In 1820 a Boston school-teacher named Hall Jackson Kelley became infatuated with Oregon, and although he never visited this country, he described it as a paradise and predicted for it a wonderful future. He wrote pamphlets and newspaper articles, made speeches, delivered lectures and addressed memorials to Congress advocating a colonization of Oregon, and succeeded in exciting much inquiry and interest. Among others whose curiosity and ambition were awakened by the writings and speeches of Kelley was Nathaniel J. Wyeth of Cambridge, Mass., who dispatched a vessel loaded with merchandise around the Horn, and started overland in 1832 to meet it at the mouth of the Columbia River. The boat never arrived, and was probably lost at sea with all on board. Wyeth waited a year or two and then went back to Boston, fitted out another vessel, called the May Dacre, which arrived safely at the mouth of the Willamette, where he set up a trading post and collected furs and packed salmon. During his first journey he was accompanied by John Ball, who taught the first school in Oregon, beginning in November, 1832. Among Ball's pupils was Ronald A. McDonald, who went to Japan in 1848, succeeded in obtaining the good will of the officials and the people, and established the first English school in that empire. Commodore Perry found him there in 1853 and used him as an interpreter. John Ball returned to the East and afterward founded the City of Grand Rapids, Mich.

The great river Oregon was afterward called the Columbia in 1792 by Captain Gray of Boston, who sailed a considerable distance inland in the ship Columbia and gave the river that name. He never heard of the word Oregon. Careful investigation has failed to find that word in any of the Indian languages, or any Indian who ever heard of it before Carver's book was printed. It is a question whether he invented it or whether he misunderstood the pronunciation of some other name mentioned to him by the Indians in Minnesota.

William E. Curtis.

SQUIBS.

Free politics means voluntary association or communism.

State politics means compulsory government exploitation.

A voluntary slave is not governed.

The anarchist is the only one governed.

The only government that is justifiable is individual self government.

A voluntary association is not government.

Every governmentalist places a mortgage upon his or her individuality or freedom.

To be an anarchist is the grandest title of the earth.

It requires brain to be an anarchist, any dupe can be a governmentalist.

We have a right to govern ourselves, but no right to govern others.

An individualist is not necessarily an anarchist.

Any one who imposes upon another, whether individually or as a state, is a governor.

We have no right to be anti-social individually or collectively.

The world is full of poor excuses for men an women.

Intelligence breeds revolutionist.

It is more honable to be a rebel than a slave.

Followers never make discoveries.

True men and true women can resist temptation.

Privately owned property is an expression of greed.

Private property makes people greedy and egoistically selfish.

Common wealth would be more humane than private property.

Common wealth is altruistic, private property egoistic.

Competition in the distribution of wealth is a great waste of energy.

Co-operation utilizes energy, competition wasts it.

A single tax is just as pernicious as a double.

The "Single-Tax" does not lose its sting by calling it an "economic-rent," for interest, profit and rent are only other names for taxation.

It is just as wrong to own any thing which is a portion of the earth than it is to own the earth itself.

As natural opportunity land should be f r e e not t a x e d.

As labor produces all wealth it must and does pay all tax, and if it pays it all, what difference does it make whether it is put on land values, or on personal propery, or on both?

A skunk under any other name will still remain a skund.

Freedom is impossible so long as nature's opportunities are recognized as private property by the governments of earth.

Government rests on private property.

No private property, no tax; no tax, no government.

Private property is the basis of our capitalistic system of production.

The cheapest thing on earth is life, the dearest thing is property. It should be the reverse.

Capital is that portion of stolen labor which goes to enrich an employer and is only possible under a wage system of production.

VOLENTEER.

THE ETHICS OF LAW.

(Continued from page 1)

And this is tantamount to saying that the impersonally-derived law, which revives as personally-derived law declines and which gives expression to the consensus of individual interests, becomes, in its final form, simply an implied system of ethics which concerns men's just relations with one another and with the community.

With the progress of industrialism and growth of a free population, which gradually acquires political power, the humanly-derived law begins to subside; and that part which originates in the consensus of individual interests begins to dominate over the part which originates in the authority of the ruler. So long as the social type is one organized on the principle of compulsory co-operation, law, having to maintain this compulsory co-operation, must be primarily concerned in regulating status, maintaining inequality, enforcing authority; and can but secondarily consider the individual interests of those forming the mass. But in proportion as the principle of voluntary co-operation more and more characterizes the social type, fulfillment of contracts, and implied assertion of equality in men's rights, become the fundamental requirements, and the consensus of individual interests the chief source of law; such authority as law otherwise derives continues to have, being recognized as secondary, and insisted upon only because maintenance of law for its own sake indirectly furthers the general welfare.

Finally, we can see that the systems of laws belonging to these successive stages are severally accompanied by the sentiments and theories appropriate to them; and that the theories at present current, adapted to the existing compromise between militancy and industrialism, are steps toward the ultimate theory, in conformity with which law will have no other justification than that gained by it as maintainer of the conditions to complete life in the associated state.—Herbert Spencer.

THE ROLL OF HONOR TO DATE.

Following is a partial list of Comrades who have contributed cash for the issuance and support of LIBERATOR. Get into the Band Wagon.

J. D. Seidler, 50c.; Beer, from Social, $1; Mollie H. Shapiro, $1; S. Mendelson, 50c; J. Flax, 50c; S. Satiel, 50c; J. Berlinger, 50c; H. Yoffe, 50c; John Flax, 50c; H. Kessler, $1; Jacob Radish, $1; Robt. L. Feldman, $1; N. Burgstaller, $1; Paul Jablonski, 50c; F. Poikert, 50c; August Gatet, $1.50; S. S. Rich, $1; Wenzel Stoecl, $1; Bohemian Revolutionary Group, $2; Emil Arnold, $1; Chas. W. Weinfield, 25c; Liberty Group of San Francisco, $12; Lucian Gerard, $1; Saynard Beny, 50c; Jerome Pastorello, 50c; G. Donyschuk, 50c; Raymond, $1; C. Stein, 50c; Max Rasp, 50c; T. Fineberg, 50c; G. Feitsh, 50c; L. Eisenman, 50c; Bers, 50c; C. Houristz, 50; W. Thursbone, 25c; Schmidt, $1; Greenbaum, $1; S. Rose, 30c; Jean Spielman, c. o. I. W. W., $2; Collection Liberator Group, $1.40; Chas. Kleinman. $1; W. Campana, $1; P. Bacquet, $1; T. Appel, $1; Frank Wosta, $1; Joseph Neushatz, 50c; Social, $24.25; Mass Meeting, $2.95; R. Zeitlin, 50c; Dr. E. Z. Zipperman, $1; M. Philips, 50c; Lizzie Colbert, 50c; Karl Nold, 50c; M. Jensen, $1; J. Marchion, $1; J. Monacy, $1; A. Ceckli, $1; H. Hamming, $1; P. P. Jefferson, $1; O. E. Lawrence, $1; H. Hauch, $1; A. Lipzin, $3; F. Gallo, $1; Debatier Club, $5; K. Zomer, 50c; Gust Gromel, $1; S. J. Austin, $1; B. Black, 50c; B. Gimbert, $1; M. Taback, 50c; S. Dunevtz, 50; M. Shpaner, 50c; H. S. Weissman, $1; Joe Monacy, 50c; Joseph Corna, $1; I. K. Freedman, $1; E. Rasnick, $1; John Rhein, $1; J. Meislisch, $2; Rosie Meislish, $1; Richard Daverkon, 25c; M. Philips, 50c; Liberator Group, $1; Sales, 54; Elise Santoro, $1.50; D. Erin, $1; C. Pschirer $1; J. Orth, $1; C. Nicholls, 50c; J. Current, 50c; P. Tablowski, $1; T. Gello, 50c.

CORRESPONDENCE.

Spring Valley, Ill., Oct. 3, 05

Lucy E. Parson,
466 W. Van Buren St.,
Chicago, Ill.

Dear Comrade Lucy:

I herewith enclose $1 for one year subscription for the "Liberator." I presume that com. Fox did not turn my contribution to the right found. I've made a small contribution during my presence in Chicago, with the understanding to have the DEMONSTRATOR shortly after my return from Chicago. Fox wrote me and said that the Chicago comrades decided not to print the paper in Chicago. They came to the conclusion to unite the two papers into one and have it printed at Home Colony, Wash. Saying that it was impossible to secure a steady life for an anarchist paper, therefore it would have been cheaper to have same made at the colony.

But shortly after that I've received the first issue of the Liberator and I have enjoyed the reading of it. I shall help the Liberator at any time it is in need, providing that I be in a position to do it.

The misery out here is so great as elsewhere in Coal Industries. The active comrades have their hands full in keeping up the good Papers, one coming out, the other dying; one asks for help and the other is asking for the same thing, and the comrades active and ready to do sacrifices are not many.

Joseph Corna.

Montreal, Oct. 3.

Hallo, Comrades!

I am in Montreal since 6 weeks and I sorry to see this city in the darkness of old ages. Montreal is a stronghold of the clergy. All the priests that were driven out of France by the French people, were admitted in Montreal. You cun imagine how hard it is to do any propaganda here. I tried my best to get any connection with the English comrades, but all I have found till now is only one, and he is half Tolstoian and half Unionist. We have decided—according to my proposition—to order from you every week 12 copies of the Liberator on this address: Lasarns, 408 Main St., Montreal, Can. It is a comrade who keeps a cigar store, also literature. It will be a good advertisement for the paper and anybody that will buy it, will 2 cents. The money will be send to you. Don't seud any more single copies to our comrodes, because you'll never get the dollars for it. Enclosed you'll find a money order for $3 from the group. We'll soon have a Yom-Kepor entertainment and will send you some more money. We decided to have Bauern Ball on Christmas and we'll help you along as much as possible. See to it that the paper should have an easy language. The new Industrial Union should not go on the old Gompers-Roosevelt track! Answer in the paper wheu you receive money. Regards to all. Go on with your work, boys, and be good—

Yours truly,
Reach Abrams.

NEW YORK, October 1, 1905.

To EDITOR OF LIBERATOR:—

I hope you will be "tolerant" enough to publish these few lines in your paper, as an answer to your "Notice".

I earnestly protest against such misrepresentation, regarding the money sent to J. Fox for THE LIBERATOR.

When the circular, for an English paper, was issued, most of our comrades in New York and vicinity responded with money because we really believed that we were going to get a real "Anarchistic paper", which is so badly needed, as we have plenty of "wishy-washy" papers already and plenty of talk about the "capitalistic system" is given in our "Socialistic" and "Labor" journals. Although this work is important, yet we have no money and no time to spare for such work, since there are plenty of them that do this work much better than we can do it.

And what we really need, which no one seems to care for, is a good Anarchistic paper; of real Anarchistic thought, and not "along lines" of Anarchism. We want the "real thing", and not a "substitute" for Anarchism.

I therefore without prejudice wish my money to go to the "Demonstration" in the "Home Colony", for which I enclose one dollar. Yours truly,

MORRIS RANON.
215 Grand St., New York.

It will require no "Tolerance" on our part to give space in THE LIBERATOR to the above letter. We have received dozens of letters from all parts of this country and Canada, praising THE LIBERATOR, and as we stated in last week's issue, it is owing to modesty on our part that has prevented us from giving them space in the paper. There need be no such drawback, however, regarding the letter from our friend Ranon. Only there was *no money* in the letter. Possibly the "wishy-washy" stuff affected our friend so deeply that he forgot the dollar.

The statement that "most of our comrades in New York and vicinity have responded with money," hardly tallies with Fox's statement that it was because of *lack* of response that caused him to wish to take the money to Home Colony, Washington, which he did receive. We refer our friend to Fox's statement, found in another column of this paper. The original letter is on our desk and can be seen by any one who wishes to examine it.

Now, if "most of the comrades in New York and vicinity have responded with money" to the circular, this sheds an entirely different light on the whole matter, and shows that Fox received more money than he claimed to have. We sometimes exclaim, "good Lord, deliver us from our friends!" We have refrained from having this matter discussed in THE LIBERATOR, but it has been *forced* upon us, so the stage is cleared for the next critic.

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